

Legitimate Ruqyah From the Quran And Sunnah

Praise be to Allah Lord of the worlds and peace and blessings be upon the one whom was sent as a mercy to mankind, the rightly guided prophet and leader of the pious and God fearing.

It is from the wisdom of Allah (glory be to Him) that He created man and placed him in distress and fatiguing situations, and made the life of this world a place of misery, unhappiness and hardship so he may be purified of his sins and raising his status and level in the hereafter; a place of punishment for the disbelievers. Allah {glory be to Him) has warned of being pleased with this world; that will perish, and has encouraged the believers to yearn and compete for the life of the hereafter wherein there is life without death, happiness without misery, health without sickness, and tranquility and peace that will never end.

Allah (glory be to Him) has made belief in the unseen one of the six pillars of faith because it is a central part of ones creed. It requires a Muslim to accept things that are unseen but have been reported in the Quran and Prophetic narration, such as belief in Spiritkind, the angels, and divine decree; the good and the bad and so on.

From these we have the afflictions that can befall people and we say people and not just Muslims (as Muslims and non-Muslims are both afflicted by this evil) , are the issues of magicians and charlatans, one afflicted by an envious sin (the eye, or more often heard as the evil eye), the Jinn taking control of the children of Adam either by molesting them or by entering their bodies. These evil practices and this whole disease have become widespread in our time, and Islam has directed us to the means to cure this by the way of Quran and the authentic Sunnah as the prophet (peace be upon him) said "It is permitted to perform Ruqiyah provided it is not shirk (associating another deity with Allah)" Sahih Muslim.

There are two types of Ruqyah:

Ruqiyah which is prescribed in the Quran and Prophetic narration, and the second which is shirk.

Firstly Ruqiyah according to the Quran and Prophetic narration, conditions:

For Ruqiyah according to the Quran and Prophetic narration there are certain conditions one must follow:

- 1- That Ruqiyah must be performed with the words of Allah (Quran) or His names and attributes, glorified be He.
- 2- That Ruqiyah should be performed in Arabic or in a language that one is able to understand.
- 3- One must believe that Ruqiyah is not of itself a cure but the cure is from Allah (glory be to Him) alone, but we need to use the means that Allah has provided us in Islamic law for that cure.

Ibn hajar said in Fath ala Bari 10/602, all of the scholars have agreed upon the permissibility of Ruqiyah, provided the above conditions are met.

And one needs to take care when performing Ruqiyah according to Islamic law that one does not fall into those acts that may lead them to be just like the magician and charlatans. As the narration of the Prophet (may the peace and blessings of Allah be upon him) said, they are not from us who ask about evil omens or tell people about them, or the soothsayer or the one who asks/goes to the soothsayer, and the magician or the one who goes to them.

Secondly: Ruqiyah ashirkiah (Ruqiyah which is shirk)

This is Ruqiyah in which other than the help of Allah is sought, by supplicating or calling for help or to seek the protection of other than Allah; like the names of Spirits or names of angels or pious believers or even prophets.

As for supplicating to other than Allah then this is shirk at akbar (major shirk which removes one from Islam), and when this is performed you may recognize this, as they may do it in a non-Arabic language; one that you have never heard before or not understand, and the reason for that may be so that you associate others with Allah and you are not aware of it. Needless to say that this is from a type of Ruqiyah that is not allowed under Islamic law.

Amulets (or commonly referred to as taweez)

One of these is the one that Bedouins used to put around their children's necks believing that this will protect them from things such as evil eye, but Islam annulled this.

Ibn Hajar said in Path ai Bari 10/602 that an amulet is either a necklace or a piece of leather like shoelace placed around the neck, from the times of ignorance (pre-Islam) and used, to believe that this would protect one from evil; and the correct opinion from the sayings of the companions of the prophet (peace and blessing of Allah be upon him) is that they used to stop the people using them and warn against the use of these talismans as they can lead to polytheism. Also, to firmly close the door on all of the liars, and charlatans, so that they are unable to lead anyone astray. Prophet (peace and blessing of Allah be upon him) said, 'Verily the use of amulets and magic is polytheism' narrated by Abu Dawood and Ahmad.

Theses have now become very wide spread in our times between the Muslims especially the Non-Arab speaking ones. One of these are the items resembling the charred remains of fire, you may see them today as pieces of black cloth that people have attached to their cars and others around their necks or wrists, thinking that this will ward off the evil envious eye, but all of this is from that which Islamic law has prohibited.

Magic

The definition of magic is; spells, incantations, the tying of knots that can influence the heart and bodies causing illness and even in the more serious cases, death, causing division between husband and wife, by affecting one of them as Allah says in the Quran, "and they teach them how to cause division/separate between husband and wife". The affliction of magic is confirmed in the Quran and Sunnah, the consensus of the scholars and many evidences and proofs apart from these but this is not the correct place to mention these.

The cure for the effects of magic

The cure for magic is by one of two ways

1. The first way is by the forbidden way; including going to magicians soothsayers, and charlatans, and requesting them to remove the magic and this is forbidden according to the saying of the Messenger of Allah (SAW), who said, "whoever goes to a magician or soothsayer and accepts what they say as the truth has disbelieved in what was revealed to Muhammad".

2. The second way is the one prescribed in the Quran and Prophetic narration, and can be in one of the following ways.

- The best of these is removal and destruction of the magic and the items used to conjure it as the prophet Muhammad (SAW) did.
- The removal of the possessing jinn that is responsible for the magic from the human body.
- To remove it from the body by means of excretion either in diarrhea or vomiting, cupping (hijama), al-kav (quarterising), or in sweat
- By incantation from Quran and Prophetic narration.

The eye or more commonly known as the evil eye

The Arabic linguistically of al ayn, is used to specify/single out a person, or to single him/her out as being afflicted by the evil eye and then he is known as an a-in. And the one afflicted by the evil is singled out, specified by becoming deficient in some way, and the one whom is afflicted by amulets and by the eye.

Ibn Qayum (May Allah Have Mercy on Him) has said in his book, 'zaad al maad', it is the arrows that are taken out from the soul of the envious individual, the one whom causes the affliction of the eye, and is then fired upon to the one whom is being envied and the subject of the evil eye; this individual will be affected by this some times and manage to escape from this other times, and if one encounters this and is exposed to it then there will be no protection from its effect, and it is imperative if one encounters this to take care and prepare themselves with best defense and not allow it to be implanted upon them and so that these arrows from the envious individual do not affect them. Sometimes these arrows return to the one whom they belong and this archery makes the envious individual the same, one is from the using the physical actions of the body and the other from the soul.

The types of Evil Eye

1- The eye of a human; originates from a human being and the evidence for this is the saying of the Messenger of Allah (SAW) narrated by Imam Malik in his Muwatta "the one who knows in great detail his brother affairs can harm him)"

2- The eye of Jinn; and this originates from a Jinn, and the evidence for this is the narration of Umm Salamah {May Allah be pleased with her} who said, the Prophet (Upon Whom Be Peace) saw in her house a slave girl with 3 discoloration on her face and said perform Ruqiya for her for she has been afflicted by the eye of a Jinn.

Almass or touch by Jinn (can manifest islef as convulsions)

This is the touch of a Jinni upon a human being, it is harm inflicted by a Jinn upon a human being from outside, inside, or both outside and inside of the human and this is more generalized than insanity caused by al mass.

Types of al mass

1- Touched by a Jinn: in its entirety, here the Jinn affects the whole body and the afflicted may complain of cramps and, or nervous pain.

2- Touched by a Jinn: in parts and this is where it affects on iimbs like an arm, leg or the tongue

3- Touched by a Jinn: which is continuous, this is where the Jinn is in the body of the individual for a prolonged period of time

4- Touched by a Jinn: in portions/part and does not last for longer than a minute and is like pressure or squeezing (and this occurs when one sleeps on their back and is called aj-Jathoom)

Causes of sari (convulsions)

Convulsions are from the Jinn and are of two types as described by Ibn Qayum (May Allah have mercy on him) who said in. The medicine of the Prophet (May the peace and blessing of Allah be upon him), Convulsions are of two types: one from evil souls on earth and the evil act of unlawful sexual intercourse, and the second is, the one recognized by modern medicine as convulsions, with a cause and cure.

Causes of sari (convulsions/fits)

1. The convulsions from the Jinn is a form of trial/tribulation from Allah (glory be unto Him) who from his wisdom puts His creation in trial and tribulation from afflictions and convulsions are from one of them
2. It is recompense from Allah (Azza wa jal) for one whom commits sins and crimes, every time a person moves away from the remembrance of their Lord and Creator, Satan will overwhelm/overtake him and their life will become miserable.
3. That this is a form of recompense or revenge from a Jinn, when they have been harmed or agitated, i.e. by urinating on them or pouring hot water on them, or by killing some of them, and this happens because of the ignorance of the Jinn, and it is oppressive and they take revenge in a way which, far exceeds that which should be taken.
4. That these convulsion fits are a result of love, lust and desire of a Jinn for a human being.
5. This could also be from magic which is sent from the magician to person via a Jinn, who causes the fits.

How can one protect themselves from the illnesses?

Much of what people do, is to protect themselves from the afflictions of the worldly life and the wories/impurities of life caused by illness; by destruction, by drowning, by burning, or any other accident/cause of death or danger, and there is nothing in the Shariah or from ones intellect that would stop one taking measures to prevent these from happening, and as we know prevention is better than a cure, but the major mistake many Muslims fall in is that we concentrate on the preventative steps from a physical sense, and forget the means of protection that has been provided in the Quran and Prophetic narration. And, this is what concerns us in treating/preventing all of the above mentioned illnesses; some of which are as follows:

1- The realization, actualization, implementation of pure Monotheism. The implementation and acceptance of the oneness of Allah, plays a major part in warding off evil and to acquire good, by the permission of Allah. However all of the glorious Quran is about Monotheism, in our time most Muslims can utter "la illaha ilallah" but are ignorant of the real meaning of this statement or testimony of faith. As, they do not know what it means, which is the opposite to the disbelieving Arabs who knew and understood it; and that is why they did not say it and fought when the Prophet (may the peace and blessing of Allah be upon him) called them to it, as they knew its real meaning.

2- Adherence to the Quran and Sunnah

Allah (may glory be unto Him) said in the Quran **"And verily, this is my straight path, so follow it, and follow not (other) paths, for they will separate you away from this Path. This He has ordained for you that you may become of the pious"** Chapter 6, Verse 153.

Sheikh AbduRahman As-Saidi (May Allah have Mercy upon him) said in his explanation of this verse:

"this is my straight path": that these are the rulings, and that which are similar to it, that Allah has clarified in his book and made dear for his servants. The path that leads to the pleasure of Allah and the paradise, is the middle, easy, and short;

"Follow it" to win and gain success and to realize their hopes and joys;

"Follow not the (other) paths" the paths that are in opposition to the path (that leads of paradise);

"For they will separate you away from this Path" it will lead you astray and cause division amongst you from your left and right, and if you become misguided from the straight path they will have nothing except a path that will lead to hell fire.

"This He has ordained for you that you may become of the pious" if you were to stick to what Allah had clarified for you both with knowledge and action you become of the god fearing, pious slaves of Allah that will be successful.

3- Being mindful/guarding your five daily prayers

Allah says to all of the polytheists about the cause of them entering the hell fire **"What caused you to enter Hell? They will say: We were not of those who used to offer their prayers"** Quran, Chapter 29, Verses 42-43, so how strange is it that the nation that Allah has chosen of all nations to set as an example for all mankind, by ending his revelation with them, have abandoned one of the most important pillars of Islam, after the testimony of faith? The first thing that a Muslim will be accounted for on the day of judgment from all of their actions will be their prayer, and you will find them heedless of their prayers and remembrance of Allah; busy with matters from this worldly life that one day will surely end, and they have abandoned the rights owing to Allah.

4- To rely and depend upon Allah and to entrust all of one's affairs to Him, and to truthfully accept Allah by sincere repentance and performing good deeds to reach the pleasure of Allah and success on a day when neither money or children will be of any avail,

5- Being persistent/regular/mindful of supplications for the morning and evening, and before sleeping, for there is much good and benefit in these actions.